

William Penn,
THE
Pretended QUAKER,
DISCOVERED
To hold a Correspondence
WITH THE
JESUITE's at ROME.
To which is Added,
A Winding-Sheet
FOR
Ann Dockwra:

By Francis Bugg.

ON the 2d. of *July*, in this present year 1700. Having occasion to be in Company with Mr. *Batle*, Sub-Dean of the Royal Chappel at *White-Hall*, I enquired of him the Truth of the Story of that I had heard from others, that he should report of *William Penn*; who freely told me as follows.

That he being at *Rome* in the year 1677. Having gone thither from *England*, Tutor to Mr. *Hales*; and having stayed there for some certain time, had one Father *James*, a Scots Jesuit at *Rome* to teach him *Italian*, which was all the occasion he had of Converse with him. And as

A

he

he was making ready with his Pupil Mr. *Hales* to return for *England*, supposing he might have some occasion, to send to *Rome* for some strings to some Musical Instruments, he ask'd Father *James*, how he might send a Letter to him that might come safe to his hands to *Rome*, who answer'd, *That if he would put his Letter in Mr. Penn's Packet, it would come safe to him, for Mr. Penn's Packet comes frequently to Rome from London.* What, said Mr. *Batle*, William Penn the Quaker, said Father *James*, *The very same.*

This Story, the Quakers Report thus, as I heard it from one of them, which I then told to Mr. *Batle*, that after William Penn had heard that Mr. *Batle* had so Reported of him at *Hartford*, he went thither to call him to an Account for it; and at Meeting, Mr. *Batle* did own his mistake, that on a better Recollection of his Memory, it was not Mr. Penn, but one *Pennynton*, a Glover, who was no Quaker, who frequently used to send Gloves to *Rome*: Mr. *Batle* replied, *I heard the Quakers so report, but it is utterly false, I said no such thing, there is no mistake in the Name, it was no Mr. Pennynton a Glover, but Mr. Penn, that is, William Penn the Quaker, as Father James told me.* Mr. *Batle* also told me, That after he had reported this at *Hartford*, *Henry Stout*, a Quaker at *Hartford*, came to him and said, *Neighbour Batle, Thou hast done thy self a great diskindness by reporting this Story of William Penn, and to be plain with thee, I do not believe it.* Mr. *Batle*, answer'd him, *Tell Mr. Penn, If he will come to me, I will Treat him as a Gentleman, but I will say it to his Face, that what I Reported of him*
is

is true ; that is, that Father James a Jesuit at Rome told me, If I put my Letter in Mr. Penn's Packet, it would come safe to him, for he sent a Packet frequently from London to Rome.

The same Day above-mentioned, Mr. *Battle*, told me, that Mr. *Hockley*, Goaler at *Hartford*, lately Deceased, told him, and divers others at *Hartford*, that Father *Gifford* (then Prisoner at *Hartford*, who was taken up at the Revolution, being designed by K. James to be made President of St. *Magdalen's* Colledge in *Oxford*) told him, the said *Hockley*, that he had heard Father *Penn* say Mass several times: What Father *Penn*, said *Hockley*? William Penn the Quaker? Yes, said Mr. *Gifford*, William Penn the Quaker. And Mr. *Hockley*, has told it to divers Persons of Repute at *Hartford*, who if asked, will affirm it.

All this, Mr. *Battle* allowed me to put in Print, to Inform the Nation and the Quakers.

*A Winding-Sheet for Ann Dockwra :
Being an Answer to her Scurrilous
Pamphlet, Intituled, The Second
Part of an Apost. Conf. &c.*

Friendly Reader,

I Am not unsensible, that Negative Evidence, in many Cases, will not Determine the Point in hand ; and therefore it is both Reasonable and Judicious for me, the Accused, to demand Proof, as herein I have done: And

then, if this Slanderous Woman cannot produce Proof, I am Acquitted of her groundless Charge. For suppose this Envious Old Woman, in favour of Quakerism, should Publish in Print, that *Fran. Bugg*, twenty years since Murder'd a Man, Fir'd a House, and Robb'd by the Highway, (as that she may with as much Truth and Justice, as what in her two Books she has done) how can I help it? I only can call upon her to produce her Evidences; if she do this, I may be thought Guilty; but if not, I am by the Rules of Justice Discharged; and she remains Culpable, and ought to make me Satisfaction.

But that a Negative Evidence is good, and Vallid in some Cases, I shall Demonstrate; for Example, suppose this Slanderous Woman shall Charge me with Robbing a House in *York City*, on the 15th of *May* last; if then I can prove by Credible Witnesses, that I was in *London* the same Day, this will hold, and I should be Acquitted. And to shew that this Simily is not Foreign to our Case in Hand, I shall produce two Instances (to Name no more) out of this Book of hers, p. 13. 25.

The first is this, viz. Fran. Bugg the Elder conveyed his Estate to his Son, Francis Bugg the Younger, who had 700 Pound with his Wife; and her Friends and Relations, upon Inquiry, doe affirm that it was Settled upon Marriage, &c.

Now what is this? But to suggest, first, That my Son had 700 Pound with his Wife. 2dly. And that I took the Money of him, and in Consideration thereof, Convey'd my Estate to him; and all this to make good her former lying Story,

viz.

viz. That I Sold my Estate to my Son, and thereby made him able to Settle a Joynture upon his Wife; and consequently both Father and Son Knaves; for I could not be Guilty of this Fraudulent Act, but my Son must Consent to it. And 3dly, That upon the strict Inquiry of her Relations, this Cheat was found out; and by them affirmed to be so. The last of which I do believe to be a Grand Lye; and that until she produce the Names of those Relations that so fought, so found out, and so affirm, I shall take it to be so; for no one of them speaks one Word to me of any such thing, nor had they any ground so to do; the two first I shall disprove by good Evidence, and thereby leave this old Woman in such a Dilemma, out of which she shall never be able to deliver her self, but by Repentance, and Retraction, which is wholly Inconsistent with Quakerism; for they can neither make Confession of Sins or Trespases, to God or Man, as their Books do abundantly manifest.

First, *His (Fran. Bugg's) Son had 700 Pound with his Wife.* This is false, and a Lye spoken in Hypocrisie, with a design to Deceive; for 'tis plain she would have it believed that my Son had 700 *l.* in Currant *English* Money with his Wife, which was not so: and thereby was enabled to Purchase my Estate, to Settle a Jointure upon her: And if so, it would help her out in her former Lye, *viz.* That I Sold my Estate to my Son. That this is her design, 'tis plain; for 'tis no Crime that *Francis Bugg's* Son got a Wife with 700 *l.* nor no Sin against his Wife, or her Relations, that I gave my Son such a part

of my Estate as I then thought, and did believe, I could Spare; and consequently no need of such Inquiry, nor of so affirming, &c. Not that hereby I design to Lesson my Daughter-In-Law's Portion, but do grant that she was worth 700*l.* and a better Penny when he Married her; and to this day I never understood any Dissatisfaction, either in my Son, or my self, about her Portion; nor yet in my Daughter-in-Law; or in any of her Relations, about what I gave my Son upon Marriage, which was every way Answerable to her Portion. But still, I say, he had not 700*l.* No, he had but 300*l.* in Money, and 400*l.* in House and Land, which had she Dyed without Issue; that Estate of hers had devolv'd back; and now, Blessed be God, she hath Issue, which I dearly Love, even as if begot by my own Body; and wish them all the Blessings of this and the other Life; yet if they Dye, and their Mother, Then my Son is but a Termor for Life, to that part of it which is Freehoold; and that too by the Courtesie of *England*; for unless a man have the Inheritance of an Estate in fee Simple, it cannot be said to be his own, otherwise then as before described; for he can neither Sell, Mortgage, nor give it. Thus have I gone further then I needed, or indeed, was willing, did I not believe it necessary to Remove those Evil and Pernicious suggestions, which this dark Spirit of Quakerism would raise against me, for the sake of the Discovery I have made of its Inconsistency with Christianity.

But, says this old Woman, Fran. Bugg *both Conveyed his Estate to his Son.* In her first Book

it was, *Fran. Bugg Sold his Estate to his Son. So Jezebel withstood &c. p.2. from p.55. of her Apost. &c.* So that it is plain, that by conveyance here, she means and would have it believed, that this conveyance was by Deed of Sale, when it was no such thing ; but by Deed of Gift ; not in Consideration of any part of his Wives Portion, to me, or for my use ; But in Consideration of the Natural Love and Affection I had to my only Son, who hath been a Dutiful Child from his Cradle. And to this Day never was Blemish in his Reputation, until this Infamous Woman has attack'd him. But may I not think that this Woman hath still a further design then to render both Father and Son Knaves ?

First, In setting my Daughter-in-Law (whom I Love and Respect as my own Child) and her Kindred against me ; and not only so ; but if my Son remain Dutiful, as that I have no cause yet to fear ; then to set them and me against each other ; and for this *G. Whitehead* hath set her a Copy, not only in the case of my self and Wife ; but in the Case of *Mr. Crisp*, *Mr. Mucklow*, *Mr. Bridgman*, and their Wives, and Relations. But to pursue this, and to Illustrate the Jesuitical Practice of her Gentleman Quaker, I have not Room in this Winding-Sheet. Let it suffice then, that I am well satisfied in my Son and Daughter ; and they both are as kind to me as I can desire ; I never yet desired any Kindness of my Daughter-in-Law but she as readily granted it ; and I pray God to Bless them both, and their Offspring, and to give 'em a sight of the Errors of the Quakers ; in which I shall endeavour to be as Instrumental as I can,

Again, Secondly, p. 25 *Ibid.* He (Francis Bugg) suffered the least of any I know, that had Estates to lose; the Fines were Two, one was 15*l.* for an unknown Preacher; the other was 10*l.* for the Poverty of the Man that kept the Meeting at his House: Of this 25*l.* he got 15*l.* of a near Relation of his by Fraud; and the Justice that Prosecuted him, gave him 5*l.* of the Money again, so that his whole Loss was but five Pounds.

Reader, I am Astonished, when I consider the vain Boasts, and high Pretences of this People to Justice, Truth, Equity, Righteousness, Purity, Self-denial, Meekness, yea, to do as they would be done by; when they so Generally Act the Contrary. You see she says I suffered but two Fines; that I was the least Sufferer that she knew of, that had Estates to Lose; that my whole Loss by Fines was but 5*l.* And yet says that *Sam. Cater* suffered 6 years imprisonment together; and this but one of the 7 or 8 times of his Imprisonement, which I deny. Let her produce Proof if she can. As also that he lost 20*l.* and 40*l.* or the like. I do still aver, That the Goods Distrain'd for his 20*l.* Fine for *Phakenham* Meeting, was return'd; and that he had 10*l.* sent him from their Fund: And that Papers, or Petitions were sent up and down to assist him, and others; to support them in their Preaching and Writing against the Christian Religion; and that these Papers did fly like Briefs, Money, Money, for the Ministry, &c. as in my *Pilgrims Progress* p. 125. I have made to appear, from *W. Rogers*; and Confessed too, by *Thomas Elwood*; and Confirmed, by this old Womans

own Letters still by me: And why may not the Bishops of the Church give me Recommendations to Support me, to Write in Defence of the Church, as Warrantably as their Teachers gave me Papers formerly, to Collect Money to support them? which I did. Neither doth the Bishop of *Norwich* want the *Dark-Lanthorn Light* of this Crazy Woman, to give him Knowledge how to Act. Well, but to the Matter, Namely, To discover the horrible *Lies* of this Crack-brain'd Woman. *He* (F. Bugg) *Suffer'd* (said she) *the Least of any I knew, &c. But Two Fines: His whole Loss by Fines was but 5l.* We have an old Proverb, *A Lyar had need to have a good Memory*: She should have consider'd this.

First, Then I demand of her, in her next, to shew any one Man in the County where I dwelt, that Suffered longer Imprisonment than I did; that suffer'd more Fines, for the Poverty of others, and for themselves, than I did; that gave more to the building a Meeting-House than I did; that Entertain'd their Teachers more than I did; or that Spent his Estate for the propagation of Quakerism, more than I did; and of this Service to their cause, there are yet amongst them many Witnelles.

First, Then at *Ely*, I suffered three Ten Pound Fines for the Poverty of *G. Thorrongood*, at whose House the Meeting was kept; beside as many small Fines for my self: And for which I was distrained by *Nicholas Rush*, *Robert Rainer*, and others; in Cloths, Stuffs, Yarn, and Wooll, and others Goods above the value of 50*l.* without one Penny or Pennyworth Returned.

ned. *Ann Rogers*, my then Maid, and *Thomas Bird*, my then Journey-man, and now a Quaker of good Repute amongst them, knew this : Again I was Fined Twenty Pounds for a meeting at my House in *Milden-Hall* ; which *Will. Bennet* Preached at, when for refusing to tell his Name and Habitation, the Poor Quakers were Fined for him ; and their Cows driven away and Sold ; so that *John Mason*, and my self were Constrained to lend them Money, to help to get more, whilst this Infallible Preacher Lost nothing. I also was Fined Ten Pound for another Meeting, for the Poverty of *Ja. Webb*, at whose House the Meeting was. And besides all these Ten, and Twenty Pound Fines ; four of them for the Poverty of the Dwellers in our Meeting-Houses ; and one Twenty Pound Fine for a Meeting at my own House, I also was Fined Seven or Eight small Fines, insomuch, that I was Distrained at *Milden-Hall*, (besides those mention'd at *Ely*) In Wooll, Yarn, Stuff, Cloth, and Housshould Goods, to the Value of above 50 l more ; which in all, makes more then 100 l. Loss by Fines, for Meetings.

Now, Reader, Had not this Woman a — Forehead well Enlaid with Impudence, how dare she appear in Print with such bare Fac'd Lyes ? As that *I suffered the least of any she knew that had Estates to Lose : That I suffered but two Fines : That my whole Loss by Fines was but 5 l.* As for the Fine of 15 l. she mentions, for an unknown Preacher, my Book, *Reason against Railing*, &c. did so effectually Confute all their false Accusations, as that to this Day they never

ver Reply'd to it, tho' Writ near 20 years since,
to which I Refer my Reader.

Oh, Cousin *Dockwra*, for Shame Cover thy
Face; wear a Vail, and sit down and mourn
for thy Sins. Till then never pretend more to
Religion: Remember *Cherry-Hynton*, thy former
place of Abode.

Reader, these two Books of *Ann Dockwra's*,
viz., *An Apostate Conscience*, &c. and, *The Second
part of an Apostate Conscience*, were both Wrot by
the Quakers Spirit of Truth, that cannot Err,
being Infallible: Yea, and also approved by the
Quaker-Church, *i. e.* their Second-Day Meeting;
that Infallible Club of Inspired Doctors; with
whom she has been in the Unity this 36 years,
as she says herself, p. 35. These Books are also
Sold by *Tacy Some*, the Quakers Bookfeller, as a
Sign both of their Approbation, and Unity. The
first stands Convicted of 18 Lyes, and in her Second
she has not cleared herself of any one of
them. And I do now recharge them upon her;
and as many fresh Lyes in this list; let her come
forth if she thinks she can clear herself, and I
am willing also that she take her Gentleman
Quaker, *G. Whitehead*, to her Assistance.

Again, I find, in p. 12. *Ibid*, That rather than
she will want Authors for her Villany, she'll
Father her Lyes upon me, *viz.* *He (Fran. Bugg)*
told me so himself. Again, *He (Fran. Bugg)*
told me many years ago, that when he bought his House,
that his Wives Father help'd to buy it. And made his
(Fran. Bugg's) Wives Portion better then a 100 l.
This he told me: All which I Positively Deny.

Indeed my Father-In-Law was very desirous
that I should buy the said House; for I
Rode

Rode on purpose to *Wellingbrow* to Consult him; and thus far he was Assistant, Namely, to hire me 60 l. of Mr. *Thomas Bruce*, a Tobacconist, his Neighbour, and was bound with me for it; and I was in some hopes he would have given it me, but as soon as he had got what some Aim'd at, and what pleas'd him, he so ordered the matter, that Mr. *Bruce* in little more then a years time, called in his 60 l. which I paid to a Penny. And more of this Nature I could mention, but shall forbear; nor had I done this, but in Vindication of my own Reputation, avouching still for a Truth what I have said in *Jezebel Withstood*, &c. p. 2. And which my Brother *John*, then Living, might have gainsaid if he could: All which shews this Treacherous Womans design, which was to set my Wives Relations and me at Variance: Unless she took me to be such a Tame Fool, as by my silence to say *Amen* to all her Lies and Forgeries.

But her inveterate Malice ends not here, *Quakerisme* must shew its self exact *New Rome*, and in this instance exceed her Elder Sister; for as the Papists took up the Bones of *Wickliff*, many years after he was laid into his Grave; and burnt them as a Sacrifice to their Infalible Malice, no more can the Quakers let my Honoured Father alone in his Grave; But near 40 years after his Death, they must rake in his Ashes, and lay false Imputations to his Charge: And that which Aggravates the Malignity of their Implacable Malice is, he never gave them Cause, he never was concerned in this Controversy: Whereas, in excuse of the Papists Fury, they have this to say

say, That *Wickliff* was a Vigorous Warriar against Romish Idolatry; and had wrote more than two hundred Volumes against their Errors and Superstition. This indeed did Anger the Romish Church, as my self and others have angered her Younger Sister; yet I never read that the Papiſts meddled with *Wickliff's* Father, Grandfather, Yea and Great Grand-father, as the Quakers have done with my Dear Father, Grand-father, and Great Grand-father.

For in her first Book, *An Apost. Conf. &c.* p. 26. She thus saith, Robert Bugg *his* Father, dwelt with him (Fran. Bugg) some years after he Married, he rose from Dinner one Day, and went out, and was found Drown'd in Water, where he had no occasion to go; As Fran. Bugg and his Wife relateth.

To this, I replied in my Book *Jezebel Withstood*, &c. p. 2. saying, Here is Lye upon Lye, four Story high: First, my Father never dwelt with me a week since I Married, much less some years. 2. He never rose so from Dinner. 3. Nor was so found Drown'd: Nor did I or my Wife so relate.

Now instead of clearing herself of these Notorious Lies, she being Fool-hardy, and, filled Brimful with Prejudice against our whole Family for my Sake; she in her *Second Part* &c. p. 13. thus enlarges, I heard my Brother Barnadiston speak of it some years after; That Francis Bugg's Father Drowned himself, as most People believed, &c. Yet this Wicked Woman, in the very next Page Acknowledges to her own Confusion, viz. But the Coroner and Jury did not find it wilful Murder, &c.

Now

Now let the World Judge whether this be not meer Malice, in the superlative degree, in this Incendiary. That because her Brother *Barnardiston* living near 20 Miles distance from my Fathers Dwelling, that upon his telling her (she knew not when, nay I question whether at all) that most People talked so; That therefore she should have the Impudence, near 40 years after this Accident, to take upon her to Try this Tryed Cause *de novo*; And by her Infalible Super-abounding Confidence, to Confront both Coroner and Jury, Render them Perjured, who then had the opportunity to hear Witnesses, to examine all Circumstances, and when they found it casual and Accidental, they brought their Verdict accordingly: And this she says herself, p. 14. *But the Coroner and Jury did not find it Wilful-Murder.* And I do now Challenge *Ann Dockwra* to say it was self-Murder, for I deny it, and will to her Face, and to the Faces of all her Approvers and Abettors; otherwise to what end have we Courts of Judicature, Judges, Juries and Witnesses? If every Proud Varlet, and Envious Man, may stir up Strife in Towns and Cities, and charge Persons with Crimes after they are acquitted by Legal Tryals. Neither is it agreeable to the Rules of Law or Justice, to Impeach men afresh, or recharge them after they are cleared, &c. I do acknowledge the Accident was sorrowful enough to my self, and my Fathers Relations and Loving Neighbours. But if my Grandfather who was born *Anno 1579*, which was about 50 years before this Crazy Woman was Born; No, nor yet my Great Grandfather, who was Born many years before him, no Marvel that she now falls upon my Deceased Father, and Reflects upon my Son also; for Malice is like Quakerisme, it hath no Bottom; nor no Banks can keep it in due bounds; its like the Raging Sea, Foaming, out its own Shame; casting forth Mire and Dirt; for suppose it had been as she falsely relates, how could I have helped it, or wherein does the Misfortune of any of my Relations affect the controverſie now on Foot.

But that I may draw the exact Picture of this old Dissembling Hypocrite *Ann Dockwra*, as Compleatly, as Father *Penn's* is drawn in the Quakers Synod; and set her forth in her proper Dress, with all her Features, see p. 14. *ibid*, where she thus says, as if she were an Excellent Friend of

of mine, viz. *I Write not this to Upbraid Fran. Bugg, but to warn those that have Incouraged him in Scribling his Estate away, to be Bountiful to him, &c.*

Here the Cloven Foot appears, tho' Disguised; for Malice and Hypocrisie, walk Hand in Hand, under a Quaker-Bonnet, for says she, in her Preface; *It is matter of Admiration (says she) to me, that they (i. e. the Clergy) should Entertain Fran. Buggs Books, and give Credit to them; a Man of a Seared Conscience, of Desperate Fortunes, of a Shattered Head, his Seared Conscience Imboldens him to Write all manner of Lyes and Forgeries [whilst she proves not one] to get Money like Highway Men; a Beggar, &c.*

I think, I need not Comment upon this her Inconsistency. First, In saying, she does not Write to Upbraid me; whilst she Upbraids me in the Highest Nature the Devil and Malice can Invent. And this I can say, that as no Man ever Incouraged me to Scribe away my Estate: But that from First to Last, I have seen a Necessity to Unmask this Painted Harlot; so thanks be to God, I can say with a good Conscience, I never Wrot for Money, nor was I ever a Beggar, nor have I wanted a sufficient support to this Day; but have Lived well in Meat, Drink, and Apparel, and Maintained my Family with all Necessaries; I never wanted a good House to Live in, nor a good Horse to Ride on, and Money in my Pocket; and if I have Applyd my self to the Clergy, that thereby, I might be Inabled to Defend my Christian Profession, against the Powerful Fund of the Quakers; it is no more then Fox, Whitehead, and others of the Quakers have done, who at first were not able to Print a Book at their own Charge, [which I did fifteen years together] without Assistance from their hearers, to whom they apply'd themselves by Papers which did fly like briefs
FOR MONEY, MONEY FOR THE MINISTERS.

Wherefore Cousin Dockwra, for the Dicision of this Controversie, which on your part is chiefly Personal, and founded upon Charges without Proof, against which in many Cases a Negative Evidence cannot take place, and I being the Party Accused, am willing to put my self upon Tryal. If you will joyn Issue, giving you all the Advantage you can reasonably expect or desire, as also the Assistance of your Gentleman Quaker, viz. Appoint your self
any

any Day or Days, from the first day of *October* next, to the fifth day of *November* following, at any convenient Place in *Cambridge*; and chuse you six Men where you Please, and upon timely Notice of your Accepting this my Proposition, I will chuse me six Men, and let us both subscribe an Instrument to stand to, and abide by the award of these twelve Men, under what Penalties you Please. And if they cannot agree, then let us both be Obligated to stand to the Award of the Right Worshipful, the Vice Chancellor, and the Right Worshipful the Mayor of the University and Town of *Cambridge*, for the time being, or to two Delegates by them two respectively Chosen; and if you prove the several Charges exhibited against me, in your two Books, I shall freely submit to any Penalty which shall be awarded against me; but if you fail of Proof, and be found a false Witness, and guilty of a Lying Tongue, I shall expect your Submission accordingly; and if I do not prove the Letters mentioned to be yours in my several Books, to be of your own Hand Writing, as fully, and satisfactory, as any thing of that Nature can be Proved, I shall likewise submit to any Penalty assigned by them. To this, I subscribe my Name, *June 29. 1700. Francis Bugg.*

P O S T S C R I P T.

REader the Account touching *William Penn's* having held Correspondence with the *Jesuites*, in the height of his Quakerism, I Received from a Minister of the Church of *England*, who is ready to attest it, whereby I find the Truth, of what a Worthy Member of the Honourable House of *Commons*, said to me the last Session of Parliament, upon my Presenting my Book, *A Modest Defence, &c. (i.e.) The Devil and Jesuitism is at the Bottom of Quakerism*, a Fruit in their Doctrine, in *A. Dockwra*, I have herein briefly Discovered.

F. B.

F I N I S.

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